THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.*"—BOOK OF MORMON, ALMA 29: 9.

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A VISIT TO HISTORIC PLACES.

PRESIDENT SMITH AND PARTY SEE CUMORAH, THE KIRTLAND TEMPLE, AND OTHER PLACES OF INTEREST.

PRESIDENT JOSEPH F. SMITH and party on their return from Vermont where they had dedicated the Joseph Smith memorial, held a meeting in Deacon Hall, Boston, at which a number of Saints and strangers were present, nearly filling the assembly room. Interesting and forcible addresses were made by Elders George A. Smith, Hyrum M. Smith, and Rulon S. Wells, President Joseph F. Smith being the last speaker. He gave some excellent instructions to the Elders laboring in that city and to the students at the colleges there, impressing upon them the necessity of living lives of purity and of honor, and being always true to their words and promises. A most profound impression was made by his earnest exhortations, accompanied as they were by a divine influence and power. After the meeting, President Smith and several of his relatives were taken in an automobile by Mr. Frank P. Bennett to his mansion at Oakland Vale, where they were entertained in splendid style. Mr. Bennett is prominent in Boston business circles. He detained his guests until next day, when they partook of a bounteous Christmas dinner, and were shown round his spacious grounds and premises. On Sunday evening most of the party reassembled at Deacon Hall, and held a most excellent meeting, con-

ducted by President John G. McQuarrie. Elder C. W. Penrose delivered a Gospel discourse, and spirited remarks were made by President Anthon H. Lund and Elders Ashby Snow, B. F. Grant, Frank Y. Taylor, Angus M. Cannon, Benjamin F. Goddard, and Seymour B. Young. A number of strangers, as well as local Saints were present, and a fine spirit pervaded the assembly. Emma Lucy Gates favored the congregation with two fine selections.

Christmas day dawned in Boston with a clear sky, a shining sun, and a warm atmosphere, except in the early morning, when the breeze was bracing. A number of the party went to Topsfield, to visit the home of ancestors of the Smith family. There they found the graves of Robert Smith, the original ancestor of the Smith family in America, of his son Samuel, and of the latter's son Samuel. Others of the party went to Harvard university, to Boston Common, Bunker Hill, and Faneuel Hall, where in the middle of the day the sect called "The Holiness People" were holding forth in their peculiar style, the preacher shouting and jumping and gesticulating, and his associates making all kinds of exclamatory responses. The Old South Church was also visited, where numerous interesting relics of early times in the history of the nation are stored, and were as thoroughly inspected as time would permit. Various points of attraction were visited by different groups of the party, who, after partaking of a Christmas dinner, repaired to their car and were all safely ensconced in good time to leave the quaint old city with its "tea-party" harbor and other notable peculiarities. A surprise awaited the company in the shape of a gaily adorned Christmas tree which the ladies had prepared, and which bore a present for each member of the party, making a great deal of fun, as most of the gifts were suitable for small juveniles. A very pleasant evening was passed as the train moved on to Palmyra, N. Y., where it arrived on Tuesday morning. Vehicles were in readiness to convey them to Manchester Township, where Father Joseph Smith and his family resided after leaving their farm in Vermont. They were very heartily welcomed by Mr. William Avery Chapman and his wife, who own and occupy the old Smith farm, with the grove in which the boy Joseph Smith received his first divine manifestation.

The party went to the grove, where a hymn was sung and the grand event was recalled which opened the dispensation of the fulness of times, by the appearance in unspeakable glory of the Father and the Son to young Joseph in answer to his fervent prayer of faith. On the way to and from the grove a small creek flowed by where a dam had been constructed at some time, so as to raise the water for the baptism of converts to the faith, according to the legend in circulation in those parts. The room in which the Prophet Joseph worked on the translation, an upper chamber, was also visited, where it was stated that Joseph received the ministration of the Angel Moroni. But this was viewed as a mistake, the completion of the house having been made at a date subsequent to that manifestation. It occurred, no doubt, in the old log house, not standing now, but which was near by and from which the Smith family moved into the new habitation as soon as it was finished. There were several antique relics in the house occupied by Mr. Chapman, among which was a settee made by Brigham Young, and the place with its surroundings

were of intense interest to all present. The kindness of the occupants of the dwelling, which stands on a farm of a hundred and forty acres, well cultivated and producing much fruit as well as cereal crops, captivated all who partook of the hospitality.

The party then proceeded to the Hill Cumorah, known in the neighborhood as "Mormon Hill." A cottage at its base is occupied by Mr. Sampson and family, a brother of the late Admiral Sampson, where some interesting relics were obtained in the shape of arrowheads, plowed up, it is said, by the bushel in that vicinity. The party all climbed to the top of the hill, inspected the spot on its side where a depression was noted as the probable place where the stone box containing the plates projected from the ground, as described in the history of the Prophet. A splendid view of the surrounding country is had from the summit of the hill, and the mind reverted back for many centuries to the time when the contending hosts of the Jaredites fought their last battle around the eminence, then called the Hill Ramah, and later, when the Nephites and Lamanites had their noted final struggle, and Moroni hid up the sacred records, to come forth in the last days as a new witness for God and as proof that Jesus Christ is the Son of the Eternal Father, who was with Him in the formation of the earth and the worlds associated therewith. President Joseph F. Smith here offered a comprehensive and splendid prayer, which brought the tears to many an eye, and softened all hearts, evoking a unanimous Amen at the close. The party rejoiced exceedingly at this fresh manifestation of the presence of the Holy Spirit, testifying to the soul the truth of the latter-day work, and foretelling its ultimate triumph over all opposing powers.

The party returned to Palmyra, and called upon Mr. Pliny Titus Sexton, who, it is stated, possessed the "original manuscript of the Book of Mormon," obtained from Major Gilbert, who did the printing of the work and from whom he had obtained it. It turned out to be simply the first sheets of the printed work, unbound, with the testimony of the three witnesses and of the eight witnesses at the end of the volume as in all copies of the first edition. Mr. Sexton was very courteous and kind, and handled the relic with great care, turning the leaves over with a paper knife to avoid handling. He expressed his intention to have it enclosed in a glass case. President Smith explained to him the character of the relic, and told him that the original manuscript of the Book of Mormon was enclosed in the cornerstone in the foundation of the Mansion house in Nauvoo, and that the manuscript held by the Whitmers was merely the copy furnished to the printer. Mr. Sexton stated that Major Gilbert had told him how particular the Smith's were in regard to the manuscript. That they brought to him sufficient copy for one day and called for it in the evening, so that it would not be left in any other hands. He informed the party that the original press on which it was printed was now in possession of the editor of the Wayne County Gazette. The office being near by, the party went there and inspected the press, which was in the basement of the building, and proved to be a Washington handpress of the old style, but still in good preservation. Hon. Fred W. Clements, editor and proprietor of the paper, received the visitors very kindly, and took pleasure in giving particulars as to the purchase of the press.

The party boarded their train on Tuesday evening, arrived at Cleveland on Wednesday morning, and took a special electric car for Willoughby, where vehicles were obtained for a ride over the rolling country to Kirtland, going at a slower pace, because of the condition of the road and of the hills and hallows, than the old fashioned ox-team speed. However, Kirtland was reached at length, and the spire of the temple loomed up, being easily seen from all the surrounding country. The party arrived unexpectedly to the custodians of the building, but were received in a friendly spirit and escorted through the historic structure. It was in very excellent and clean condition, it having been renovated from top to bottom by the Reorganized church after they obtained possession of it, previous to which it had been used for many purposes, and had become very filthy and in a state of desecration. That body should receive due credit for the restoration of the Temple as nearly as possible for them, not being fully acquainted with its purpose and ceremonies. The party were highly gratified in the permission they received to go over its different apartments, and view the places where the Prophet and Patriarch and their associates attended to those early ordinances which were revealed from on high. It was in the main room or "inner court," 55x65 feet in dimensions, where Joseph and Oliver, seated in that portion of the pulpit for the Melchisedek Priesthood which belonged to their sacred calling, beheld those personages who appeared to them "on the breastwork of the pulpit," as described in the Doctrine and Covenants, section 110. To stand near the spot where the Lord appeared, and the heads of various dispensations committed their keys to the Prophet and Seer of the last dispensation, and where Elijah the Prophet revealed the keys for the "turning of the hearts of the fathers to the children and the children to the fathers," leading to the grand principles which explain the ordinances for the redemption of the dead, was indeed inspiring to the visitors, who comprehended the nature of the latter-day work and its far-reaching power and influence on the earth and behind the veil. But there was a marked absence of the spirit and sacred influence which pervade the temples of our God in the valleys of the mountains, where the fulness of the Priesthood is felt and exercised in that degree which is known only to the Saints who are privileged to enter into those sacred places.

The party was very courteously treated by Ulysses W. Green, who is one of the apostles of the Re-organized church, by John H. Lake, a former apostle and now one of the evangelists of that body, and Albert E. Stone, who takes charge of the edifice. He is an elder in that church, and his parents belonged to the Church of Jesus Christ of Latter-day Saints many years ago, when the writer of this article met him in London, England. He was recognized by Mr. Stone, who was then but a small boy. Mr. Green showed himself to be an intelligent, affable, and apparently sincere gentleman, and the party felt under obligations to him for his endeavors to explain to them the purposes for which the temple was reared and is now used. They went to the upper room, where the school of the Prophets used to meet, and to the still higher apartments, where the classes of the different quorums of the Priesthood were wont to assemble. Going up to the roof, a fine view of the surrounding country was had, showing the wisdom of the choice made for the site of the edifice. The spots where stood the tannery, the Kirtland bank, the home of

the Prophet and that of Hyrum and his father, where the Patriarch John Smith was born, was viewed from that point. It was noticeable on inspecting the main room of the building that the original workmanship, particularly around the pulpits for the Melchisedek and Aaronic Priesthoods, was of a very high order. The late President Brigham Young and his brother Joseph Young were workmen on that building, and the marks of their skill and that of others who were engaged upon it are seen to this day. The glazing work of the windows is also to be admired, and it is plain that the greatest care was taken to make the whole edifice worthy of its purpose. Considering the circumstances that surrounded the Saints at that remote period, their poverty, and the trials to which they were subjected, the building is a marvel. It is a testimony to heaven and earth of the sincerity and devotion of that people and of the master mind of the young man who, chosen of the Lord, impressed upon everything he touched the indications of his judgment and skill and inspiration. The party registered their names on the records in the office, and after leaving the building, paid particular attention to the inscription on its front, which is as follows:

House of the Lord.
Built by the Church of Jesus Christ of
Latter-day Saints, 1834.
Reorganized Church of Jesus Christ of
Latter-day Saints in Succession
by Decision of Court February, 1880.

"By order of the court" appeared to the party a very poor and insufficient claim without a vestige of proof of divine authority. No "order of the court" can transmit the succession of the Holy Priesthood or of the spirit, power, and religious rights of the Church established by revelation from God. These are not within the jurisdiction of any civil tribunal. The legal possession of the Kirtland Temple was not contested by this Church and no appearance was made for it at the trial instituted by the "Reorganizers." The title to the property is one thing, the succession of the Church authorities is another and different thing, involving principles that no worldly opinion or edict can affect either in time or in eternity. But the party was not there for argument or protest, and while saying nought, kept up considerable thinking.

President Smith and a little party of his kinsmen visited the former home of his father and also of a lady by the name of Keziah Turk, who related some very interesting reminiscences concerning the old times in Kirtland. She had heard Hyrum Smith preach, and she spoke of a Presbyterian minister who also heard him and who pronounced him a "perfect gentleman." The Whitney store, the residence of the Johnson's and of other old inhabitants of Kirtland were viewed with interest, and after bidding farewell to Mr. Green and his associates, with heartfelt thanks for their courtesy, the party returned by the same tortoise-like process to Willoughby, where they dined and then returned to Cleveland, passing along Euclid Avenue, said to be the finest in the United States, and which runs a distance of nine miles, containing on either side many handsome residences. On the way, the party visited the

Garfield monument, a huge structure, more remarkable for its magnitude than its beauty on the outside, but the interior afforded great satisfaction. The cemetery grounds surrounding it are very fine, and the tall shafts denoting spots where prominent citizens were interred, are tokens of the wealth of the Cleveland magnates and their respect for the honored dead. One noted spot in Cleveland was seen by the party, among other attractions, and that was the monument erected to the memory of the soldiers of that city who fell in the battles for the Union. It is a splendid tribute to their honor and is a magnificent work of art. There was not time to go through the entire city, but evidences were seen on every hand of its growth, progress, and rapid advancement from the position it occupied a few years ago.

Dec 29 On Friday morning the party reached Chicago, and from there they visited the cities of Kenosha and Racine, where they inspected extensive wagon, carriage, and machine works.

In the evening, meeting was held in the Latter-day Saints' chapel, corner of Monroe and South Paulina streets, which is an elegant and commodious place of worship. The services were conducted by President German E. Ellsworth. The choir and the pipe organ rendered excellent "Mormon" music, and a quartet was given by Elders laboring in Chicago. The congregation was large, filling the floor of the chapel, and including a number of strangers and inquirers. Presidents Francis M. Lyman and Anthon H. Lund, and Elder C. W. Penrose each spoke. President Joseph F. Smith made the closing remarks, speaking in kind but forcible words and tones, and directing most of his remarks to the Elders laboring in that field, and to the students at the University of Chicago, and other institutions of learning. He exhorted them to lives of chastity and honor, to abstinence from intoxicants and narcotics, and to diligence and perseverance in their studies. He invoked the divine blessing upon all present, and testified to the establishment of the great work foretold by the ancient Prophets.

The party returned to the train, finding their car ready for occupation, and started for home on the Chicago and Northwestern, reaching Omaha at 3 p.m. Dec 30 on Saturday. The Union Pacific train pulled out on time, and was soon speeding toward the West on the smooth track of that great railroad, but the night travel was delayed in consequence of obstructions ahead, caused by a mishap to a freight train.

During the entire journey, while on the cars, a service of song and prayer was held every evening in which most of the company joined, and on Sunday, New Year's Eve, a special testimony meeting was held at which every person present, except the baby, gave an address, expressing gratitude for the privilege of going on the momentous journey, of visiting the sacred places celebrated in early Church history, and especially of attending the dedication of the monument to the Prophet Joseph Smith on the spot where he was born. They also testified to a knowledge of his divine mission, and of the ultimate triumph of the work, which, under divine inspiration, he commenced in the latter days. They congratulated each other on traveling the entire journey without any mishap, unpleasantness, offense in word or deed, or anything to cause a cloud to come over the company. They returned thanks to President Smith for his kindness in giving them the opportunity they had en-

joyed, and poured out their feelings of love and fellowship for each other. President Joseph F. Smith in closing the meeting, was greatly blessed with the spirit of inspiration, and mentioned the good works and great services performed in behalf of the Church by a number of the Elders who were present. He expressed his regrets that representatives of other families prominent in the early history of the Church, who had been invited were unable to join in the journey to the east. The spirit that was enjoyed was highly uplifting and comforting to all who were present, and formed a fitting climax to the enjoyable services held during the trip.

It was a remarkable journey. About 5,500 miles of travel was covered. There was not a hitch in the arrangements that were made, the special car was moved from line to line and station to station according to plans laid out. No accident happened; not a cross word was spoken, although the company was sometimes inconveniently crowded. Everybody vied in kindness, helpfulness, and good feeling. There was no indulgence in anything improper in word or deed, and a heavenly feeling pervaded the company and was carried by its members to every place which they visited. Their presence aroused no animosity at any point. They were treated with the utmost respect and consideration. The train arrived in Salt Lake City at 12:50 p.m.

Good results cannot fail to accrue from this visit by President Smith and his fellow travelers to the points touched on the journey. Seeds were sown in the souls of men and women whom they met, which will bring forth fruits in the future that will well repay the trouble and expense of the trip, and will glorify God and aid in the building up of His kingdom on earth. It was a splendid commemoration of the birth of the great seer of the latter days, and will be remembered by all who participated in the celebration, in time and eternity. It riveted the bonds of friendship, brotherhood, and sisterhood around those who formed the traveling company, and intensified in their souls a testimony of the truth which they had received from on high. They parted with mutual benedictions, and all were impressed with the noble, manly, and fatherly presence and counsel of the President of the Church, who bears the keys that were bestowed upon him by his martyred uncle and father, and who is revered by the Latter-day Saints as a worthy successor of the mighty men who preceded him. The journey was a pronounced success; the monument reared is a magnificent memento, and the year of our Lord nineteen hundred and five was bidden a fond farewell by as cheerful, united, and devoted a band as could be found in any part of the earth, although traveling in a railway car through the snowy heights of the western slope of the Rocky mountains.—*Deseret News.*

GLAD TIDINGS.

Oh, joyful tidings, tidings old but new
To sorry children of the earth we bring.
Then take fresh hope, the Gospel brings to you
Knowledge and peace, and makes the sad heart sing.
Sin shall depart, and angels join with men,
Restoring earth to Eden's form again.

FREDERICK KEELEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 15, 1906.

EDITORIAL.

THE AGENCY OF MAN.

THE crowning endowment of man is his agency. The power which he has to decide, to choose, and to apply his energies towards the accomplishment of his desires places him above all other animal creations. It is this that isolates man, that fixes a great gulf between him and all other earthly living beings.

Some philosophers would have us believe that man is merely a highly developed brute; that he has come up through a process of evolution from the lowest of the low animals—in fact, that he is only a manifestation of a high order of the life which pervades all nature, thus making him in very deed "brother to the ox," yes, and not essentially different from the reptile in the slimy pool or the lowest forms of microscopic animal life.

Such a philosophy is necessary in the minds of some modern thinkers to establish what they term "the unity of nature." To their way of thinking man must not be separated from the rest of the natural world—there must be no break between the lowest and the highest forms of life.

"There is good reason to believe," says Hamilton Wright Mabie in his "Essays on Nature and Culture," "that man issued out of Nature by a long process of development; it is certain that Nature mingled with his dawning life, and not only sustained, but unfolded life; and it is also certain that in body, mind, and soul, man's life is so involved to-day with the life of Nature that the two are inseparable, and cannot be understood apart from each other."

There is no doubt much truth in this statement; man is certainly dependent upon nature for the sustenance of his mortal life; and yet, we know that the real man, the eternal, pre-existent spirit did live and may yet live apart from what is known as the material elements of this world. If then by nature is meant the world of matter around us known to us through our senses, we must conclude that there may be a wide and distinct separation between nature and the spiritual man.

All this has a bearing on the agency of man as stated in the opening paragraph. If man is but a growth from some lower form of life, then he is but the creature of some blind force, without power in himself for voluntary action; but if he is fundamentally apart from and above all other forms of life and matter around him, then we may give him an agency to act on his environments as his mind wills and his circumstances permit.

Sir Oliver Lodge, the eminent English scientist, in a lecture recently given in London, is reported to have advanced the following thoughts on the subject of man's agency:

"Turning to evolution and control or guidance, he said it used to be sometimes thought that evolution was self-working. He thought that would be found to be a mistake. He thought it would be found to be controlled and guided. It was sometimes said that man could not inter-act with nature without upsetting some of the laws of physics. He felt that to be a mistake. There was the doctrine that we were completely controlled by our surroundings, that we had no free will; and another doctrine that we could guide and control, and therefore the laws of physics were wrong. He held that neither of these doctrines represented the truth. Our guidance of things did not upset any law of mechanics. What we did was to utilize forces that existed, employing force and energy as a capitalist employed labor. It was sometimes said that all we could do in the physical universe was to move things. That was really true, but what he preferred to say was that all they could do was to make things move each other. The action of the Deity in the problem of creation which they saw being worked out was quite different from anything to which they were accustomed. They were accustomed to the working of machines that obeyed certain laws, but we were not machines. It was a problem we could only dimly understand—the problem of the manufacture of free agents. These were not like machines; they were much more like chips of the Deity Himself. In this region of will, choice, and the power of good or evil we approached much nearer to the divine than in any other way."

Sir Oliver gets very near the truth in his deductions. The key that would unlock the mystery is in the expression that man is a "chip from the Deity Himself." Let us take some statements of truths as revealed anew in this dispensation through the Prophet Joseph Smith, and see if we can not arrive at a clearer understanding of man's agency and his relationship to the material world.

First. "Intelligence, or the light of truth, was not created or made, neither indeed can be." God is spiritual; He is a self-existent being; He is from eternity to eternity; He is full of light, truth, and power. "The elements are the tabernacle of God." "Man is spirit." "Man was in the beginning with God." "The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal."

Second. "The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy."

Here, then, we have two separate, self-existent, eternal principles: first, God and all who belong to His order or family, including man; and second, the elements of which the universe is composed. Let us call the first, Spirit, and the second, Matter.

[When we speak of God and man as being spiritual, we do not mean to say that they are immaterial. A spiritual as well as an earthly being is material, though they may be vastly different in their nature.]

Man belongs to the first order. He is in very deed a "chip" of Deity. As

an entity of the world of spirit, he has set out to come in closer contact with that other world of element or matter to which perhaps he has been a stranger. In fact, he is to clothe himself with element so that ultimately he may receive a fullness of joy, for "Man is that he might have joy." To do this he accepts the guidance of One Who has gone before, Who has blazed the way and marked the pitfalls, that he may not become lost in eternity's wilderness, and thus fail to reach the desired goal. Many roads come before him on this pilgrimage. He observes, he chooses, he follows—he has his agency. He takes the wrong way at times, gets into by-paths, and then must retrace his steps. He learns by such experiences to choose the right and follow in it. The world of matter is before him to explore. One discovered wonder-land is but the threshold to many others. He learns the laws that govern matter, and with that knowledge comes the power to control the forces of nature and bend them to his will and pleasure—and thus man grows towards the perfection which his Eternal Father has already attained.

Man's agency was given to him from the beginning, but when he came to this earth and was clothed upon with flesh, he became subject to the influences of evil which places a check in the way of eternal progress. Had there been no remedy for this, man's agency would have availed him nothing; but a Deliverer was sent, and as one of old tells: (II Nephi ii: 26) "And the Messiah cometh in the fullness of times that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given."

Because of his agency, man is a responsible being. For him the gates are open that he may choose the road which ascends to the heights of glory, or he may take the path which leads down to destruction and death. In his hand is placed a power which is his doing or undoing. It is this power which makes him a man. The beasts are not given this freedom. They are bound by some power which forces them to abide the law of their being. They are kept within narrow bounds, and neither heights nor depths are open to them. Of earth's creatures man only has this God-like freedom of choice.

Ofttimes he abuses this precious heritage. His agency is a ladder with which he may let himself down to the bottomless pit, or on which he may climb to the uttermost reaches of heaven. With this knowledge before our eyes, how careful, how wise, how prayerful, how humble we should be!

N. A.

Dressed is rags, Miss Eva Booth, commander of the Salvation Army, spoke for two hours on army work in London, at Carnegie Hall, New York, January 8, 1906. The toes of her stockinged feet protruded through a pair of slippers which were tied with strings, and a yellow handkerchief was about her throat. The sleeves of her dress were so worn that both elbows were plainly seen every time she made a gesture. Much of the time she had a great part of her audience in tears. The hall was packed to its utmost capacity, and hundreds of persons were sent away, although more than one thousand were permitted to attend.

FROM THE MISSION FIELD.

Baptisms.—Two baptisms were recently reported from the Irish conference. Elders Howell and Price from Portsmouth, London conference, also report two baptisms.

Enjoying the Blessings of the Gospel.—Elder Walter G. Paul, writing from Durham, Newcastle conference, sends a letter telling of the many blessings which are following those who have accepted the Gospel and have faith in the power of God. He gives some instances where the sick have been healed by the prayer of faith and the administrations of the Elders. He says the Pelton branch is in a prosperous condition, and prospects for the future are bright.

Baptisms at Walsall.—Elder George Hilton sends the following: "A few lines from the Walsall branch of the Birmingham conference. On February 2, 1906, we had the happy privilege of leading seven more honest souls into the waters of baptism at the Dudley Baths, Elders George Hilton and David Ure officiating. President Noble gave some timely counsel to those who were about to enter into the sacred covenant. Quite a number of Saints were present, and rendered some valuable assistance. We feel very much encouraged in this part of the Lord's vineyard, and trust that in the near future we shall see more fruits of our labors."

A Case of Healing.—Brother and Sister John and Emily Scott of Hebburn Colliery, Durham, sends the following interesting letter:

"A remarkable case of healing through the power of the Priesthood occurred here in Hebburn Colliery as follows: On Saturday night, January 27th, our little eight-year-old daughter Violet was taken very ill. On Sunday morning we called in the doctor, who told us that our darling was in a critical condition, and later he pronounced the sickness to be pneumonia and pleurisy. Before going to Sunday school, Elders Robert Hazen and William O. Smith called, but on account of not having any oil did not at this time administer to the child, but promised to return after school and attend to the ordinance. At a prayer meeting held previous to commencing school, prayer was offered in her behalf. At the close of Sunday school, Elders Hazen and Smith, with a local Elder, Brother Mills, returned to our home. Elder Hazen anointed the sick child, and Brother Mills sealed the anointing. Again at the evening service she was remembered in prayer. The Elders called on Monday and again administered to her. The doctor told us it was a doubtful case, and that not until the end of the week could he tell how it would go with her. But by Wednesday the disease had entirely left her, and now at this writing, by the blessing of the Lord through His humble servants holding the holy Priesthood, our child is well again. The doctor, who has been our family physician for years, told us that he fully expected upon his next call to make out a death certificate; 'but,' said he, 'there is a charm about her which I can not understand.' We wish to testify to the Saints and to all who read this of the goodness of the Lord to us, for which we are ever grateful."

Good News from South Africa.—President Warren H. Lyon writes to President Grant from Woodstock, Cape Colony, under date of January 28th, 1906, of the conditions existing in South Africa. We take the following extracts from the letter:

"There are no additional baptisms this month, but there are several good, loyal investigators who talk of coming forward. I think we will likely have several baptisms soon. We are trying to convert people thoroughly before urging them to get baptized.

"We have a good, steady attendance at our meetings. Last week forty-five attended our Sunday evening service at the hall. We are holding about ten meetings and Bible classes per week in and around Woodstock. We have perfect liberty and protection in our open-air meetings and tracting.

"I received the excellent little book your sent me at Christmas time, and I shall always keep and appreciate it. I am thankful that it is my fortune to be in the mission field under your presidency. It is the first time I have ever been connected in a close way with any of the general authorities, and the splendid, kindly, patient spirit that accompanies everything you write and do has been a revelation and a joy to me, and I am trying to pass the same spirit on among my brethren and fellow men.

"I feel I have been greatly blessed to hold out on this mission as well as I have financially. I have no relatives that have been able to assist me financially, or even lend me money, and my work has been unexpectedly expensive. It takes over two months to get an answer to a letter home, and I have to find some one to lend me money and some one to go my security. For that reason I shall be pleased to get my release, but there is a wonderful work to be done in this land.

"The other Elders in Africa are splendid fellows. They are capable, tireless workers. I rejoice that I am permitted to labor with such earnest, whole-souled, zealous men. They are as true as it seems possible for men to be to the Gospel.

"One member at Port Elizabeth was persuaded to drop 'Mormonism,' but otherwise we have retained all our converts, and they are loyal, earnest investigators and teachers of the Gospel. I feel at times that they would show what the Gospel would do if it had a fair chance. The Saints here would be a credit to any community."

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

THE VALUE OF EXPRESSION.

TEACHERS should study to reach the careless and the timid scholars. Usually some members of the class are willing to answer all the questions, and others are quite willing to remain silent. Teachers should see that there is an equalization. The skill of the teacher is ofttimes taxed to know how to repress the self-assertive and to get expression from the diffident without giving offense to either. Teachers, herein lies your opportunity to become

great generals. You may have the two extremes in your class: the listless, inattentive boy on the back seat, and the wide-awake, talkative brother in front, with a great variety of dispositions between. It takes a generalship, equal to, if not greater than that needed on a field of battle to reach them all.

It may be impossible to give definite rules for doing this, but the teacher should study the problem, have it before him continually, and not give up until something in that line is accomplished. A good motto for a class is, "The greatest good for the greatest number," and this is not accomplished when a few do all the reciting. To hear a thing is to partly learn it only; to finish the process of learning the impression must be completed in the expression.

The person who studies with the object in view of imparting the information to others, gets his lesson better than one who has not such an aim. One who must tell what he knows gets to know more than one who simply listens. An Elder in two years of active missionary life learns more of the Gospel than twenty years of mere meeting going at home. If the Sunday school teachers will bear in mind these truths, and apply them to class work, they will see a marked improvement in their schools.

Lesson for February 25, 1906.

6. Free Agency. The Fall.

1. Free Agency. Genesis 4: 7; I Nephi 6: 4; II Nephi 2: 16-27; 10: 23; Mosiah 2: 32, 33; Alma 3: 26, 27; 12: 31; 13: 3; Helaman 14: 30, 31.
2. Foreordination. Jer. 1: 5; I Peter 1: 20; Alma 13: 3; Abraham 3: 22, 23.
3. The Fall. Genesis 3: 1-20; Romans 5: 12; 19: 20; I Tim. 2: 14; Alma 12: 22-24; 42: 2-14; Moses 4: 6-25.
4. Purpose of the Fall. II Nephi 2: 22-25; Moses 5: 10, 11.

THE ANGEL OF THE NEW YEAR.

A STORY FOR THE CHILDREN, BY MINNIE M. BROWN, IN "THE CHILDREN'S FRIEND."

"Sister, I don't understand what 'New Year' means," said browneyed Nell. But Sister was going to a watch party, and didn't have time to explain. She hurried Nell into her trundle bed, whence the little person promptly took her departure to slumberland. She did not leave her question behind her, however, for scarcely had her feet crossed the magic boundary, when she met a most beautiful and majestic angel, clothed in glistening white, with a great star in her forehead and a long, golden rod in her hand.

"Come with me, little Earth-child," said the angel, "and I will show you what you wish to know. I am the Spirit of the New Year. Soon I will be sent to the sad, old earth with a present for everyone there."

Nell's brown eyes opened very wide indeed when she heard this strange news, for she was not expecting a present from anyone. She secretly wondered what her present would be, and immediately the angel smiled and said, "I'll show you, little Nell."

Nell was too much surprised to answer, but obediently followed the lovely vision. Soon they came to a house which looked remarkably like Nell's own home. They entered, and in every room were countless little spirits hiding everywhere. Some of these tiny creatures were black and ugly; some were sweet and fair. Nell stared at them with all her eyes, wonder filling her whole soul. Then the angel raised her shining golden rod, on which Nell saw the word "Unselfishness" written in glittering white letters, and waved it in the air. At once all the ugly, black spirits fled out of the rooms, but the little bright spirits laughed joyously, and began to play very happily together.

Nell gazed up into the beaming eyes of her angel, with tears rising unbidden to her own brown orbs.

"Where have all those naughty spirits come from?" she half whispered.

"They are everywhere in the world," replied the Spirit of the New Year. "Their names are: Cross Words, Anger, Falsehood, Laziness, Disobedience, Pride, Vanity, and a thousand other bad names. The beautiful white spirits are named Obedience, Cheerfulness, Kindness, Truth, Love, Helpfulness, besides many more names, just as sweet. Sometimes so many of the black spirits come into one house that they drive all the good ones away. We have to watch very carefully, for the good ones are shy and must often be called; but the bad ones are impudent and bold. Here is a rod like mine, which you can use to drive away the naughty spirits from your home."

With these words the Shining One took from within her great golden rod, a small one, just like it, and gave it to Nell. Then the brown eyes were again raised to the majestic face above it, as Nell tried to thank the angel for her gift. Her tongue seemed paralyzed and refused to move. Again and again she made an effort to speak, but only gasped, and—the next moment she awoke.

Bells were ringing, whistles blowing, people shouting, and even the dogs were barking. Nell sat up in her bed, filled with alarm. The next moment she remembered, and as she lay down again she murmured to herself, "The Spirit of the New Year is giving a present to everybody. I'm going to see how many ugly, black spirits I can drive out of our house, how many pretty, bright ones I can call in. I'm going to begin in the morning, and never stop until I die."

The Lives of Great and Good Men.—Perhaps even more important towards the achievement of a noble life than a memory well stored with sacred texts, is an imagination well decorated with heroic pictures; in other words, there is no surer method of becoming good, and it may be great also, than an early familiarity with the lives of great and good men. So far as my experience goes, there is no kind of sermon so effective as the example of a great man. Here we see the thing done before us—actually done—a thing of which we were not even dreaming; and the voice speaks forth to us with a potency like the voice of many waters, "Go thou and do likewise." Why not? No doubt, not every man is a hero; and heroic opportunities are not given every day; but if you cannot do the same thing, you may do something like it; if you are not planked on as high or as large a stage, you can show as much manhood, and manifest as much virtuous persistency, on a small scale.—JOHN STUART BLACKIE.

THE GREATNESS OF THE LATTER-DAY WORK.

BY ELDER JAMES DUCKWORTH, PRESIDENT OF THE AUSTRALIAN MISSION.

To do justice to the life, character, and works of Joseph and Hyrum Smith would require volumes rather than the limits of a short article. No doubt the world would scoff at the foregoing statement, but fortunately for many good men, their value is determined by the estimate which the Lord places upon them, and not by what they might be held by the world. Judged then by the Lord's standard, and that is the true one, Joseph and Hyrum Smith rank among the noblest of our Father's sons. They were leaders in one of the grandest movements that God has ever inaugurated upon the earth, and while their support of this movement subjected them to fierce and unrelenting persecution, they never faltered in their devotion to the truth, but steadily pursued their course, trusting in the Lord for strength and vindication.

The two most important things accomplished by Joseph Smith were the establishing of the Church of Jesus Christ of Latter-day Saints, and the translating and publishing to the world the Book of Mormon. Respecting the latter, it will merely be stated that the value of this book is only faintly understood even by Latter-day Saints; but as the years roll by we may rest assured that it will be an important factor in the accomplishment of the divine purposes in the latter days.

However, the establishing alone of the Church of Jesus Christ of Latter-day Saints would stamp Joseph Smith as one of the greatest prophets that has ever lived, and one need seek no farther for a complete vindication of his character, for a study of the organization in the Church as established will exhibit a system marvelously adapted to the spiritual growth and development of the children of God. Joseph Smith went even further than this and laid the foundations for those social and industrial conditions which have been amplified by his sucessors, and which have resulted in placing the communities of the Latter-day Saints where they are the admiration of the foremost thinkers of the present time. This beautiful and harmonious blending of the spiritual and the temporal is approached by no other system upon the earth, and we are yet upon the threshold of that which may be accomplished. Every noble aspiration, every lawful and legitimate desire, either temporal or spiritual, is provided for, so that the fullest possible degree of happiness, socially, industrially, spiritually, and every other way necessary for the complete development of our Father's children is within their reach. In its wonderful adaptation to the needs of the whole of man, body and spirit, the work established through the instrumentality of the Prophet stands alone in the world to-day, without a rival.

In his labors Joseph received material assistance from his brother Hyrum, who as a supporter was ever loyal, as a counselor was ever wise and considerate, and as a brother was full of affection and sympathy. The love which the brothers bore to each other was one of the charms of their lives, and an inspiration to those who knew them. Nobly through life did they labor together for the truth, and in death they were not divided.

TRUST IN GOD.

I have learned as days have passed me,
Fretting never lifts the load,
And that worry, much or little,
Never smooths an irksome road;
For you know that somehow, always,
Doors are opened, ways are made,
When we work and live in patience
Under all the crosses laid.

He Who waters meadow-lilies
With the dew from out the sky,
He Who feeds the fluttering sparrows
When in need for food they cry,
Never fails to aid His children
In their stress, though great or small,
For His ear is always open
To their faintest, far-off call.

SELECTED.

DEATH OF SISTER SARAH MOORE CLEVELAND.

WE have received the following communication from Elder Edward A. Morgan, former president of the Leeds conference:

"Friends of Sister Sarah Moore Cleveland in England will regret to hear of her death in Centerville, Utah, January 18th, 1906. Sister Moore Cleveland emigrated from Bradford in February, 1904, and located in Centerville, where she married George Cleveland. A few days before her death she gave birth to a son.

"The funeral services were held in the meeting house, and conducted by Bishop Randall. The speakers were Elders John S. Perkins, David L. Reese, John H. Hill, Frank C. Moyle, Wilford Tuttle, Henry A. Cleveland, Edward A. Morgan, Thomas Dobson, Jesse M. Smith, and Bishop Randall.

"All spoke in glowing terms of the sweetness and sincerity of her life, of her devotion to the cause of truth, and her sterling integrity. Elders Tuttle, Perkins, Reese, Hill, Moyle, and Morgan, who have labored in the Leeds conference, and were intimately associated with Sister Cleveland, acted as pall bearers. The music was inspiring, and the floral decorations lovely.

"Her sister, Elizabeth Moore, emigrated to Utah last September, and lived with Sister Cleveland at Centerville. Her many friends in England will feel to sympathize with her in her loss."

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